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case of murder within the tribe. Adultery does not seem to have been punished except by beating. The Indians did not seem to have violent passions, but were a jolly, light-hearted people.

They were taciturn only on one occasion. If one went for a visit, there was no greeting. The visitor sat down, and for some time no one said a word. This was customary and proper when a visit was made. After a considerable time they would begin to speak of the object of the visit.

Ordinarily only three terms of color were used, — *kula* ("black"); *iluyoka* ("white"); and *tedeka* ("colored").

When a person saw a desirable piece of fallen wood, he stood it up against a tree, thereby establishing his ownership of it. This ownership was respected. In general, the Indians were not at all thievish. Fire-wood was sometimes brought in by the men as well as by the women.

At death, mourners, usually old women, often came from a distance. They were paid for their services. They blackened their faces and breasts with tar, allowing it to remain on the skin until it fell off. The younger women ordinarily did not disfigure themselves in this way. The hair was cut short in mourning. Crying, lamenting, and singing went on during the day and at night. Valuables were generally buried with the body. The effects of the dead were burned. In addition to these observances at the death, gatherings for the purpose of mourning for the dead were held also at other times.

The names of the dead were not mentioned. People were also very reluctant to mention their own names, and were offended if asked.

One of the principal amusements was shooting at a mark with arrows. Another game was to throw hunting-sticks at a mark. What was known as the grass game was used for gambling. This was a guessing-game played with bones held in the hand. In addition, there was a guessing-game played with a large number of slender sticks resembling the game-sets of the Hupa.

There were professional doctors who were paid for their services. Their chief remedy was sucking. Medicines were used little or not at all. The doctors put objects into their mouths and pretended to draw them from the sick person. Often this object seems to have been a piece of deer-sinew chewed until white and soft.

These Indians possessed secret societies. They were reluctant to reveal anything concerning them. One was called *po'mali* ("fire-makers"). In dances, head-bands of yellowhammer-feathers were used. On special occasions there were also large headdresses of eagle-feathers. In dancing, certain persons acted extravagantly, apparently to provoke applause. At a girl's first menstruation there was a ceremony at which a dance was held.

F. B. Washington.

LOCAL MEETINGS

NEW YORK BRANCH

IN the beginning of January, at the invitation of Professor Boas, a meeting was held for the purpose of discussing the advisability and possibility of organizing a New York Branch of the American Folk-Lore Society. At this meeting a committee of four was appointed, and charged with the preparation of definite plans for the establishment of a branch. The committee consisted

of Dr. Robert H. Lowie, Chairman, Dr. Ernst Riess, Mr. Stansbury Hagar, and Mr. Leo J. Frachtenberg. After securing the support of a number of local members of the American Folk-Lore Society and of others interested in folk-lore, the committee drew up a tentative Constitution. On February 16, 1909, the Chairman of the Committee called a meeting, at which the New York Branch was formally organized, with a membership of thirty. The Constitution and By-Laws prepared by the committee were amended and adopted, and the following officers were elected: *President*, Robert H. Lowie; *Vice-President*, Joseph Jacobs; *Secretary*, Leo J. Frachtenberg; *Treasurer*, Stansbury Hagar; *Executive Committee*, Franz Boas, Marshall H. Saville, E. W. Deming. *Leo J. Frachtenberg*, Secretary.

BOSTON BRANCH

The twentieth anniversary of the foundation of the Boston Branch of the American Folk-Lore Society was observed on Friday, January 29, by a meeting in Hotel Vendôme. The President, Professor F. W. Putnam, gave an account of the history of the Branch, and paid a warm tribute to the memory of William Wells Newell, prime mover in the organization of the Society, and its general secretary until his death. Other speakers of the evening were Dr. Clarence J. Blake, Professor Crawford H. Toy, Professor Charles E. Fay, and Professor George L. Kittredge. In the twenty years of its existence the Boston Branch has held 116 stated meetings, the total number of papers read before the Branch was 123. Thirty of these treated of the North American Indian; six, of the natives of Central America; five each, of the Aleutians and Eskimo, and of China. Eleven papers were devoted to European folk-lore in America, and six to Negro folk-lore, with special attention to Negro music. Among other subjects discussed, the following may be mentioned: four papers each on Africa, Hawaii, Japan, and Buddhist customs; three on the gypsies; two papers each on the folk-lore of the following countries: Syria, Australia, Egypt, Greece, Italy, Scandinavia, Iceland, Russia, Turkey, Armenia, Arabia, Ireland, Scotland, and France. There was one paper each on the folk-lore of the French Canadians, the Philippine Islands, Central Asia, New Guinea, and the creoles of Jamaica. Two papers dealt with Shakespearian folk-lore, one with the street-cries of London.

Helen Leah Reed, Secretary.

BIBLIOGRAPHICAL DEPARTMENT

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BOOK REVIEWS

THE ELDER OR POETIC EDDA, commonly known as Sæmund's Edda. Part I. The Mythological Poems. Edited and translated, with introduction and notes, by OLIVE BRAY. Illustrated by W. G. Collingwood. Printed for the Viking Club. King's Weighhouse Club, London, 1908.

The title-page does not indicate the peculiar advantages of this translation of the Edda. In the first place, the introduction contains not only a brief ac-